THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"I say unto you, come and fear not, and lay aside every sin, which easily doth beset you, which doth bind you down to destruction, yea, come and go forth, and shew unto your God that ye are willing to repent of your sins, and enter into a covenant with him to keep his commandments, and witness it unto him this day, by going into the waters of baptism."—ALMA 7: 14-15.

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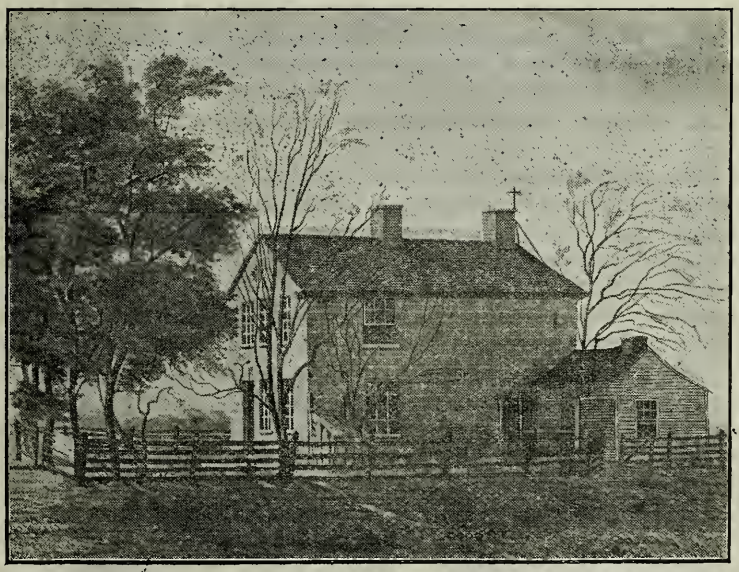

CARTHAGE JAIL.

THE MARTYRDOM OF JOSEPH AND HYRUM SMITH.

FROM "A YOUNG FOLKS' HISTORY OF THE CHURCH," BY ELDER NEPHI ANDERSON.

On January 29, 1844, Joseph Smith was nominated for the President of the United States. Neither he nor his friends had any hopes of his election, but it gave the citizens of Nauvoo at least a chance to vote for an honest man who was their friend. Men were sent to various parts of the country to make speeches in his favor, and Joseph published his views on how the government should be conducted. One of his ideas was that the government should set the negro slaves free, paying their masters for them. President Abraham Lincoln, twenty years later, also favored this plan.

Meanwhile, Nauvoo prospered, and the Church grew. When the weather would permit, meetings were held in a grove near the temple, there being no room large enough to hold the large crowds of people. Joseph continued to give many glorious truths to the Church about the nature of God, the land of Zion, baptism for the dead, and many other things.

The Prophet's prediction that there was a Judas in their midst soon proved too true; and there were more than one. William Law, Joseph's second counselor, William Marks, president of the Nauvoo Stake, with many other leading men proved themselves false to Joseph and the Church. They even planned with Joseph's enemies to have him killed. They were also proved guilty of other sins, and were soon cut off from the Church.

Joseph's times of peace were not many nor very long. Apostates were his worst enemies, and they were all the time annoying him by having him arrested upon all kinds of charges. These men were very bitter, and howled around him like a pack of wolves, eager to devour him; but Joseph trusted in the Saints, and they in him, for those who were faithful to their duties knew by the Spirit of God that Joseph was not a fallen prophet as his enemies claimed.

In June, 1844, the enemies of the Saints began to publish a paper in Nauvoo called the *Expositor*. Its purpose was to deprive the people of Nauvoo of their rights, so it boldly said. One number was printed, and that was so full of false statements and abuse against the city officials that the city council declared it a nuisance and had the press, type, etc., destroyed.

This raised great excitement among the enemies of the Church. Joseph and seventeen others were arrested, tried before a court in Nauvoo, and acquited; but this did not satisfy the mobbers. On the advice of the United States judge for that district, Joseph and his brethren allowed themselves to be arrested again, and they had a trial before Justice Daniel H. Wells, then not a "Mormon." They were again discharged as innocent of any crime.

Mobs began to threaten again, but the Nauvoo Legion was ready to defend the city. As they were drawn up in front of Joseph's house one day—it was the 18th of June—he mounted a platform and spoke to the soldiers. That speech was long remembered by those who heard it. It thrilled them through and through, and at the word they would gladly have marched and

met the mob in battle; but that was not Joseph's way. He was always willing to have the laws carried out even if he suffered thereby, so that his enemies could have no just excuse. That was the Prophet Joseph's last public speech.

During the excitement, Governor Ford arrived at Carthage, a town about eighteen miles from Nauvoo, and the county seat of Hancock county. The governor sent word to Nauvoo that he wanted some explanation of the trouble, so Joseph sent some of the brethren to him. The governor treated his callers rudely. Carthage was full of mobs, and the governor seemed to believe all they told him about the "Mormons." He organized the mobs into troops. Joseph asked the governor to come to Nauvoo and investigate the whole matter; but no, Joseph must go to Carthage. The governor said he would protect him if he would come.

It was on the evening of June 22nd, and Joseph and Hyrum had called some brethren together. "All they want is Hyrum and myself," said the Prophet. Joseph and Hyrum both seemed certain that if their enemies got them in their power again they would be killed. Joseph then proposed that he and Hyrum should escape to the Rocky Mountains. Preparations for this trip were made, and they were rowed over the river to Iowa, when Joseph's wife sent some of the brethren to plead with him to return. Some brethren also found fault with him for running away to "leave the flock to the wolves."

Joseph replied, "If my life is of no value to my friends, it is of none to myself." So they went back, Joseph saying, "We shall be butchered."

On the morning of June 24th Joseph and eighteen brethren set out for Carthage to be tried again on the old charge. As he rode out, the Prophet made many expressions of goodby to his friends. Four miles from Carthage they met a company of militia going to Nauvoo with an order from the governor that the Nauvoo Legion give up their arms. Joseph rode back with them to see that this was done. Twice he bade his family farewell. His face was pale, and he was suffering.

"I am going like a lamb to the slaughter," he said, "but I am calm as a summer morning."

At Carthage they were received with oaths and threats by the troops. Apostates and soldiers swore they would never leave Carthage alive.

The next day the governor paraded the brethren before the troops, who insulted them as they passed along. Then they were placed in jail awaiting their trial.

The day following, the prisoners were marched to the court house, guarded by the troops; but the trial was postponed until the next day, and the prisoners were taken back to jail.

This was on the 26th of June. That night Joseph was lying on the floor of the jail with some of the brethren. Brother Dan Jones was on one side and John S. Fullmer on the other.

"Lay your head on my arm for a pillow, Brother John," said Joseph, and then he talked with him in a low tone. Joseph expressed a desire to see his family again and preach to the Saints once more.

To Brother Jones he whispered, "Are you afraid to die?" When Brother Jones said he was not, Joseph replied, "You will yet see Wales, and fulfill

the mission appointed you before you die." (Dan Jones afterwards did a wonderful missionary work in Wales.)

The next morning the guards frequently told some of the brethren that if they did not wish to be killed they had better get away from Joseph. This was told to Governor Ford, but he paid no attention to it.

At 10:30 that day, June 27th, the governor with the most friendly of the troops left for Nauvoo, and the brethren were left to their fate.

In an upper room of Carthage jail, Joseph, Hyrum, John Taylor, and Willard Richards were spending the time in writing letters, singing, talking, and praying. In the afternoon Joseph asked Apostle Taylor to sing the hymn, commencing:

"A poor wayfaring man of grief,"

and when it was done he was asked to sing it again. Brother Taylor said he could hardly sing it, he felt so sad, but he sang the hymn again.

About five o'clock in the afternoon a mob of about two hundred men surrounded the jail. They had blacked their faces with powder and mud. Then the firing began. The mob rushed up the stairs, shooting into the room where the four brethren were. The prisoners sprang to the door to close it, but the guns of the mob forced it open. Elders Taylor and Richards tried to push the guns aside with their canes. The bullets flew like hail into the room. One ball came through the door and struck Hyrum in the head. Four others hit him, and he fell back saying:

"*I am a dead man.*"

Joseph gazed on his brother and exclaimed: "Oh, dear Brother Hyrum!"

Elder Taylor now tried to jump from the window. A ball struck him, and he was about to fall from the window when another bullet from the outside hit his watch in his vest pocket, and forced him back into the room. Here he was hit by two more balls, and he rolled under the bed.

Then Joseph went to the open window intending to leap out. Two bullets struck him and he fell outward, exclaiming:

"*O Lord, my God!*"

As soon as he had struck the ground a mobber set him against a well-curb a few feet from the jail, and then, by order of Col. Levi Williams, a mobber and Baptist preacher, four men sent bullets into his body.

Then the mob fled, and the whole town of Carthage with them, fearing the vengeance of the people of Nauvoo. But vengeance is the Lord's.

Willard Richards was not hurt. That night he spent in attending to his wounded brother, and watching over the dead bodies of the Prophet and the Patriarch.

Joseph's and Hyrum's earthly work was done, and the Master had called them away from the haunts of mobs and wicked men. They sealed their testimony with their blood. They had spent their lives in working for the salvation of their fellowmen, and even yet in a freer and grander sphere they are working for the cause of Christ and the Church.

To-day is a small space—only a lightning flash in the dark. But of all the unchartered ocean of eternity it is all that is really ours.—*Exchange.*

SCOTTISH EXPERIENCES.

BY ELDERS EMUEL BACHMAN AND GEORGE W. MOENCH, OF THE SCOTTISH CONFERENCE.

On May 19th, 1906, a social was held at Darvel in honor of President George G. Campbell of the Kilmarnock branch, who sailed on the s.s. *Arabic*, May 25th, for Zion. The occasion was one that will be long remembered by those who were fortunate enough to be present. It was given by the friends of Brother Campbell with whom he has been associated. They presented him with a purse of sovereigns to show their goodwill towards him. Men who had worked side by side for over two decades with Brother Campbell, and others who had been life-long neighbors (not members of the Church), spoke of their associations with him. They remembered the sneers he had received in defending the faith, which in place of turning him from it, seemed to stamp more forcibly on his mind that "Mormonism" is true. They called to mind the fact of his walking eighteen miles, Sunday after Sunday, to the meetings of his choice in Kilmarnock, though he is to-day over sixty years of age; of his returning good for evil; of the many instances that he had shown to them that his faith helped to make him more kind, charitable, and God-fearing than he was before; how the pipe and tobacco had been thrown away—and they all wished him a hearty God-speed.

After listening to such heart-felt expressions, we could realize to a small extent how great a sermon can be preached by example as well as precept. Brother Campbell replied to his friends very feelingly.

Brother Campbell has been an active, faithful member of the Church for twenty-eight years, and we, and no doubt nearly all the missionaries who have labored in the Scottish conference, can testify that he has been practically an active missionary for that time.

We have had some bitter opposition here in Kilmarnock, but we are able through it to give one more testimony that Joseph Smith was a true prophet. The Angel Moroni told him that the more the work was opposed the more it would grow, or as President Young has said, "Whenever you kick 'Mormonism' you kick it uphill."

On Sunday, May 20th, we were holding a meeting on the Kilmarnock Cross. We had a large crowd, and while President Brown, who was visiting us, was speaking, a man and several women distributed a lot of tracts to the people who were listening. The headlines were in large, black letters, and were as follows: "In Defence of the Faith. Mormonism, an Exposure." Elder Moench followed President Brown, and after waiting for a few minutes, the tract man and his followers went a few yards off and held a meeting. The following is an editorial which appeared in the *Kilmarnock Herald* of May 25th, and will give an idea of how thinking persons look upon the means which such people use in opposing us:

"There is a remarkable missionary visitation to Kilmarnock just now. A number of Mormons have been imported to the town. There appears to be something like a dozen of them, including ladies and gentlemen, and gener-

ally speaking, they are a fine looking people. They are well dressed, and very smart speakers. If there is anything degrading about the Mormon faith, there are no apparent marks of it upon the Mormon visitants to Kilmarnock. That the Mormons believe in their creed there is not the slightest doubt, and why should they not live up to their belief, or at least, attempt to do so? Many who are not Mormons don't even try to live up to their professed creed. I had an opportunity of listening to the Mormon missionaries on Sunday evening, as they held their open air meeting at the Cross, under the shadow of Sir James Shaw's statue. The gentleman who spoke was faultlessly attired, and he gave a plain, earnest, gentlemanly address. He held the Bible in his hand, and said that the 'Mormons,' or Latter-day Saints, believed the Bible to be the Word of God, and believed that Jesus Christ was the Savior of the world. His God was the Christian's God, and so on. He never said an unseemly word about other people's creeds, or about those who professed them. He merely explained his own. He said nothing about polygamy, at any rate while I listened to him. Another Mormon raised his hat and engaged openly in prayer, which might have been from the lips of a Presbyterian minister.

"A few steps along, under the shadow of the Laigh Kirk Tower, stood Mr. Clark of the Cross mission, surrounded by a big crowd of people. There was more giggling and laughing at this open air meeting than I had heard all my life at any similar gathering. Little wonder there was laughing. The audience was a mixed one. There were men old and young, women old and young, and Mr. Clark was ridiculing, denouncing, and attacking the Mormons in remarkable language. Some of his illustrations about the Mormons and their alleged licentiousness were certainly not fit for such an audience. Abuse was the key note of everything said in my hearing, and one of his hearers was quite right in shouting, 'That is not argument.' We believe Mormonism to be full of errors, but we should never stoop to mere, unbridled abuse. Let their errors be shown by all means, and their false doctrine made manifest, but let us be fair and gentlemanly and reasonable."

It will be seen that the editor is very fair in his representation of facts, though there are a few points that he is a little mistaken on.

The following Sunday we held a meeting at the same place, and of all the street meetings we have ever held that certainly was the best. Stating that there were one thousand people present would, I think, be a conservative guess. Elder Moench had been speaking about thirty minutes when the man with the anti-Mormon tracts started to disturb our meeting by distributing his literature. Elder Moench stopped short, and requested him to kindly wait till our meeting was over before distributing his tracts, showing briefly that his actions were very ungentlemanly and very unchristian-like, especially on the Sabbath day. The speaker then continued his subject for another thirty minutes undisturbed. Elder Bachman then spoke very strongly on religious liberty and toleration. The very fact that nearly all the people stood and listened to us at that meeting till we had finished, with the attention that a speaker always wants and seldom gets—the meeting lasting for about one and a half hours—shows how the Lord blessed us.

After our meeting was over Mr. Clark held another of his meetings of

slander; but he was met with such cries as, "Go home and go to bed." We are told that he was finally hissed off the Cross. We did not wait to listen to him.

The following Sunday, June 3rd, we held a meeting at the same place. Elder Moench was the speaker. He chose for his subject the fallacy of going to a person's or sect's enemies to find out what he or they believe. He took the tract that had been printed against us, which professed to have correct quotations from some of our Church works and a few quotations from sermons preached by some of our leading men. But as usual, the quotations were after the manner of reasoning from the Bible to prove that all should commit suicide. Proof: "Judas went and hanged himself" . . . "Go thou and do likewise"; also, "Let him that stole, steal . . ." The speaker took the books that the tract referred to and read the words as printed in the tract, then the quotations as they really are in the books, showing the perversions and also the malicious falsehoods; proving also that some of the quotations were not to be found. He then pleaded with the people to lay aside all prejudice and investigate with real intent the message we bear. The meeting was well attended, and the conduct of the people was excellent, in fact, it was a repetition of the previous Sunday.

On Thursday, June 7th, we had the pleasure of baptizing one honest soul, Elder Moench officiating; and on Friday, June 15, the number of members of the Church was swelled by three more, Elder Bachman officiating.

Visitors to the Joseph Smith Monument.—"Mr. Junius F. Wells surprised his New York friends recently by appearing in their midst," says a correspondent to the *Deseret News*. "Business of an urgent nature called him to New York, where he can only remain a day, as he is very busy at present in South Royalton, Vt., completing the work he has been engaged in for nearly a year—the completion of the monument and memorial cottage. Mr. Wells related to some of his friends the visit of Governor Bell of Vermont to the monument a short time ago.

"It will be remembered that Governor Bell, in a speech at the Vermont gathering in Boston last February, was not extremely friendly in his references to the Prophet Joseph's monument that had just been completed; on the contrary, his remarks were rather bitter. Mr. Wells had the opportunity of meeting the Governor at the South Royalton hotel a short time ago, and rather urged him to accept a seat in his carriage and pay a visit to the monument and cottage. The governor accepted the invitation, and drove up to the hill; the whole affair so impressed him—the beauty and grandeur of the monument, the handsome cottage, and the grounds, all produced such an impression that he gave vent to his admiration for the entire undertaking. A few days after the first visit, he returned with his wife and some friends to see the place, and all were warm in their praise for the work. Since the visit of the governor, the visitors have increased in numbers, and it is now considered 'quite the thing' to see the monument by all classes of travelers. Mr. Wells is certainly doing a great work up there, and has allayed much prejudice by his wise course in meeting and extending hospitality to residents of the Granite State."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 28 1906.

EDITORIAL

WHY THE "MORMON" WAS LEFT OUT.

"He that is not with me is against me."

"If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

"They shall put you out of the synagogues."

The foregoing quotations are from the lips of Jesus, and He was speaking of the treatment which His disciples might expect from those who were not in fellowship with them.

The Latter-day Saints claim a discipleship with Jesus through obedience to the principles of the Gospel which He taught. If disciples, then it is to be expected that the same relationship will exist between them and the world as that which the Master said would be between His disciples and the world of His day. This, the Latter-day Saints claim, does exist.

Of this fact there is abundant proof. One of the most convincing is the way in which the Church of Jesus Christ of Latter-day Saints was treated at the World's Parliament of Religions during the World's Fair held in Chicago in 1893. The truth that the world loves its own but hates the disciples of the Lord, was most emphatically demonstrated on that occasion.

This Parliament of Religions was organized for the purpose of bringing together all the religions of the world upon one platform, and have leading representatives of each present that which they claimed to be the fundamental truths of their systems. Invitations were, therefore, sent to all creeds and denominations, whether Christian or non-Christian, to come and take part in this brotherly love feast. Representatives of Brahma and Buddha came from Asia; the Mohammedan was there; Chinese and Japanese disciples of Confucius formed a gorgeous group in their brightly colored silks; the Greek, the Catholic, and the Protestant were all invited, and they accepted the invitation. "The world" was well represented. The world loves its own. Those not of the world were put "out of the synagogue."

The "Mormon" Church received no invitation to attend this Parliament. It was purposely and deliberately left out; and when application was made for one of its Elders to speak to the Parliament, the conditions which accompanied the granting of the request were such that they could not be accepted. The "Mormon" Church, therefore, had no part in the deliberations of this

meeting of the world's religions. It had the enviable distinction of being singled out from all other religions and being placed in a class by itself.

This distinction is not one made wholly by Latter-day Saints. Some have claimed that the "Mormons" are the only ones that can see this nice discrimination—and that it is far-fetched. For the benefit of such we will here quote a bit of testimony from a non-"Mormon" source.

"The Church at Home and Abroad" is the title of an official magazine published by the Presbyterians of America. In its issue for June, 1894, (page 468), there is a review of the proceedings of this Parliament held in Chicago. The article is by George W. Knox, D.D. Speaking of the presence of all sects and parties he makes this statement:

"*All were represented, except the Mormon, and one does not quite understand why he was omitted.*"

Perhaps not; but if the writer of that sentence had eyes to see, and ears to hear, and a heart with which to understand, we would quote for his information the sayings of the Lord given at the beginning of this article.

CONFERENCE OF BRITISH ELDERS.

THE meetings of Conference presidents at Rotterdam and London have been sources of great inspiration and help to the Elders in their work of spreading the Gospel. It has, therefore, been decided to hold a conference of all the Elders laboring in Great Britain, in the City of Bradford, in the Leeds conference, on July 22nd, 23rd, and 24th. Public meetings will be held on Sunday, the 22nd, and appropriate exercises will be arranged for the celebration of Pioneer day on the 24th. The Elders will hold meetings wherein matters pertaining to their work will be discussed. All Saints and friends who desire to attend are cordially invited.

N. A.

HAVE you a temper? It's a good thing—keep it.

LET us be as willing to listen to another's story as we are eager to tell our own.

"THESE Mormons do things," is a remark often made by people who have visited the Latter-day Saints, and have seen what they have done in the valleys of western America. There's a reason: the "Mormons" believe the doctrine taught in the second chapter of the "General Epistle of James."

"COMPLAINTS have been made against a farmer near Neenah, Wisconsin, U.S.A., for hitching four of his children to a plough, and making them drag it over a ten-acre plot," says the *New York American*.

It is a great blessing for the "poor 'Mormons'" that this is supposed to have happened in Wisconsin instead of Utah.

ANDREW CARNEGIE recently visited Petersborough, to which city he has given a handsome public library. He delivered an address, and summed up his advice to the public, and working men in particular, in the words, "Don't

drink, don't smoke, and use the free library"—advice most urgently needed in this country.

Departures.—The following Elders sailed from Liverpool for Boston, June 22, 1906, per s.s. *Arabic*: From Great Britain—Angus M. Cannon, Lewis S. Gardiner, Thomas R. Simper, Rufus D. Johnson, Daniel C. Rich, George F. Webb, George F. Braby, Charles H. Smith, Wilford A. Beesley. From Scandinavia—O. Walter Halverson, Lauritz M. Christensen. From Sweden—Andrew Eliason, Andrew F. Sundberg. From Switzerland and Germany—L. Lambert Pack, Norman Y. Stoddard. Ninety-nine emigrating Saints accompanied the Elders. Among the visitors returning to Utah were Sister Mary A. Lambert, Sister Sina Chipman and daughter Fern. The company was in charge of Elder Rich.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for July 8, 1906.

19. The Book of Mormon.

1. The stick of Ephraim. Ezekiel 37: 16-20; II Nephi 3: 12; Doc. and Cov. 27: 5.

2. The sealed book. Isaiah 29: 11-14; Joseph 2: 62-65.

3. "Thy speech shall be low out of the dust." Psalm 85: 11; Isaiah 29: 4; 45: 8; II Nephi 26: 16; 27: 6, 13; 3: 19, 30; Moses 7: 62.

4. The plates. Mormon 8: 14 17; Ether 5: 1-5; Doc. and Cov. 3: 16 20; 5: 11-15; 10: 38 46.

5. The testimony of the prophet. Joseph 2: 30-65.

6. The three witnesses. Testimony (Book of Mormon following title page); II Nephi 11: 3; 27: 12, 22; Ether 5: 3, 4; Doc. and Cov. 5: 11-15; 14: 8, 17.

7. The Book of Mormon contains the fullness of the Gospel. Doc. and Cov. 27: 5; 42: 12.

A LOOK AT THE HOLY LAND.

BY ELDER J. WILFORD BOOTH, PRESIDENT OF THE TURKISH MISSION.

(*Concluded from page 391.*)

Just beyond Bethlehem are three shining dots like the stars in the belt of Orion. They are the pools of Solomon—three great reservoirs of marble masonary, any of which, if filled, would float a good-sized steamer. You can trace the old line of the aqueduct from the pools into Jerusalem.

As we look down on the city below us and cast our eyes around in a circle of five to ten miles radius, we can see the beauty of these words:

"They that trust in the Lord shall be as Mount Zion which cannot be moved, but abideth forever. As the mountains are around Jerusalem, so the Lord is around about his people henceforth even forever." (Psalms cxxv: 1-2.)

Under us to the east is the little village of Bethany, the place where our Lord slept on several occasions and was the guest of Martha and Mary and their brother Lazarus. You cannot be ungrateful for a visit to Bethany, but let me tell you that just a ten minutes' talk with that man whom Jesus raised from the dead and his two sisters would be worth more than ten years of living among the dead stones and ignorant inhabitants of Bethany, so far as learning of the Savior's visits to their house is concerned.

As your eye catches the road leading out through the eastern gate of Jerusalem over the Brook Kedron, by the edge of the Garden of Gethsemane, around the south of the Mount of Olives, and through Bethany, you are anxious to follow down the winding streak of white as you see it running on to Jericho. Half way down you see the Good Samaritan Inn, named after that parable so strongly rebuking the self-righteous Levite and the hypocritical priest, and justifying the man who did an act of mercy.

Still farther down, the road crosses the Brook Chereth as you come into the plain of Jordan. Just under that high, steep mountain to the north of the crossing is a copious spring, now called Elisha's Fountain, bubbling up among the ruins of old Jericho. (Read II Kings ii: 19-25.) That is the fountain into which the cruse of salt was thrown by the prophet "so the waters were healed unto this day." Up among the hills between there and Bethel is where the rude children laughed at Elisha's bald head, and bears came out of the wood and tore the little mockers to pieces. "And he went from thence to Mount Carmel, and from thence he returned to Samaria." If you follow the way on to those places in the north you will see where the "Good Samaritan" came from, so we trace his steps down to Jerusalem, and again along the way to where he found the man who "fell among thieves."

Are you tired of looking? Sit down and read the story of Lehi and Laban, of the brass plates, and of the pilgrimage out of Jerusalem into the wilderness, and away to the south through Arabia and over the ocean.

Hark! What is that melodious shout that comes up from the Holy City? Faintly it reaches our ears, and only the loudest notes are heard. There seems to be a ring of sweet devotion in the song. If we had an instrument to aid the ear as our field-glass aids the eye, we should hear the strange cry reverberating from the minarets of the Mohammedan mosques, on the turbon of which the *Muezzin* stands five times every day calling the faithful to prayer in the following words:

"*Allahu Akbar* (three times) *Ashadu anna la ilaha ile Allah wa Muhammedu rresul Ullah* (repeatedly) *hayya es Sala*, that is, "Allah is great. I testify that there is no God but Allah, and Mohammed is the prophet (apostle) of Allah, come to prayer."

Immediately after this call you may trace down there on the great open space surrounding the Mosque of Omar, erected on the site of Solomon's temple, a multitude gathering to prayer. Each one goes to the fountain, washes his feet and hands and face, and then enters the mosque where all join in a uniform series of genuflections, and bowing down to the floor in a

most impressive form of worship, while they repeat a prayer led by the *Imam*, from the Koran.

Across the city to the west is another center of attraction for the Christian world—the church of the Holy Sepulchre, where a confused form of worship is carried on daily, and mingled with occasional impositions on the credulity of those who come up to Jerusalem to worship—a striking contrast to the quiet, peaceful, simple prayer and adoration of the followers of Mohammed.

A third center of interest for the Jews is in a little narrow alley just under the morning shadow of the temple wall. On every Friday evening you may see the sad-faced Israelites congregate there to weep for the lost glory of their nation. Listen to one of their piteous songs as the weepers lean against the cold stones, with tears pouring down their cheeks. The leader begins:

Leader. For the place that lies desolate,
Response. We sit in solitude.
Leader. For the temple that is destroyed,
For the walls that are overthrown,
For our majesty that is departed,
For our great men that lie dead,
For the precious stones that are buried,
For the priests who have stumbled,
For our kings that have despised Him,
Response. We sit alone and weep.

Another touching antiphony runs thus:

Leader. We pray Thee have mercy on Zion.
Response. Gather the children of Jerusalem.
L. Haste, haste, Redeemer of Zion.
R. Speak to the heart of Jerusalem.
L. May beauty and majesty surround Zion.
R. Oh! turn Thyself mercifully to Jerusalem.
L. May the kingdom soon return to Zion.
R. Comfort those who mourn over Jerusalem.
L. May peace and joy abide with Zion.
R And the branch (of Jesse) spring up at Jerusalem.

This music of the *Muezzin*! These Christian canticles! These Hebrew hymns! There is such a sadness in the question, Which? that we prefer to let the matter rest with time, for time will demonstrate ere long the chosen people of the Lord.

But we are not on this trip inspecting details. On another occasion we can visit Jerusalem, and learn of the interesting things in and around and under that historic city.

Ahoy! A shrill whistle! A rumbling of light machinery, the buzzing of fan wheels, and our imaginary air-ship is off to the north. It has saved us the annoyance of the boatmen in landing, the custom house, the censors, the porters, the beggars, and *Baksheesh*.

Now for the ride of our lives! We cross the line, and the Land of Benjamin is below us. Look back at the city and you will think of the words of Zechariah, "Jerusalem shall be inhabited in towns without walls," for the

most of the finer residences, and perhaps a majority of the population are without the walls of the old city. Calvary, the tombs of the Kings, the American colony, are seen to the north of the city. There is Nob where David ate the shew bread. A little beyond to the right of the road is Gibeah of Saul, where one of the most revolting crimes of history was committed by the Benjaminites.

Some three miles to the left is Mizpeh, 2,935 feet high, where Saul was chosen king. Near by is Gibeon, where appeared the Lord to Solomon who prayed for wisdom. Down there on the right of the road forty furlongs from Jerusalem is Ramah, where Samuel was born. Now we are passing over Beeroth.

It is likely that down in that village Joseph and Mary first missed the child Jesus (Luke ii: 44) on their way to Nazareth. See that village over among the rocks and hills, still to the northeast. Bethel is in plain sight. Read quickly of Jacob's dream—we are sailing through space and just now crossing the line of that angelic staircase. Which of those stones below could tell us of the pillows and the pillar? Sing now as you never sang before—

Though, like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone;
Yet, in my dreams I'd be
Nearer, my God, to Thee;
Nearer to Thee.

Between Bethel and Hai, Abraham built an altar unto the Lord. You will remember the story of Gideon and the fleece. There on that hill northeast of Bethel is Ophrah, where the dew on a single bunch of wool filled a bowl full.

Notice the rugged roads we are missing down there, and vineyards, and olives, and figs—orchards and orchards of them. Now comes a dreary space of blue stones. Among the hills you can see the sight of old Shiloh; but Eli and the Temple, Hannah and Samuel, Hophni and Phinehas—we can only think of them now and read as we pass along.

Run your eyes down the long, narrow valley from southwest to northeast. See on the left two mountains—the verdant twin peaks of Samaria. We pass by ere half the history surrounding these hills can be mentioned, Mount Gerizim and Ebal, blessings and cursings. (See Duet. xxvii: 11-12)

The city embowered in rich orchards lying between these two elevations is Nablous, the old Shechem, made dear to us by the sad story of poor Dinah the pet girl of Jacob. We can fancy young Joseph wandering up from Hebron seeking his brothers at Shechem, and by a glance over the hills to the northwest some twenty miles you see in a pretty valley the village of Dothan, where the boy was cast into the pit by his envious brothers.

On the east of Shecham is Jacob's Well where Jesus talked with the woman of Samaria. Sychar is near at the foot of Ebal. Look over the waving fields of grain, and you will appreciate the words of the Master as He stood by the well, and exclaimed, "Lift up your eyes and look on the fields; for they are white already to harvest." See that glimmering stream over the ridge east of the valley. That is Aenon near Salim, where John was baptizing "because

there was much water." Take one more look toward the great sea, but not so far. Close over the olive-clad mounds and valleys you see a hill terraced around almost from base to summit, but only in ruins. Micah must have seen with clearness the latter end of old Samaria. (See Micah i: 6.) Ask Ben Hadad and Ahab, and they will tell you some thrilling things which happened around that hill in the long ago. Ask Philip and Peter and John, and they will give you some experiences in missionary life.

The Plain of Esdraelon is before us stretching away to the Mediterranean. Jenin the ancient En-Gannim is in sight. Between Dothan and this city you may see the largest olive grove in Palestine. Now we are passing Mount Gilboa. See that silvery fountain down under the steep north slope. That is the stream where three hundred chosen warriors lapped the water as Gideon brought his army down to drink. Bursting from under that barren mountain, the spring measures nearly one thousand gallons per minute. A new colony from Nazareth is just starting their nice, rock-built city. At closer range you look down now on Jezreel and Shunem and little Herman, over which we sail. Now read Luke vii: 11-16. Nain, Nain! Yes, there it is on the rocky hillside among gigantic clusters of cactus. That is the village where the Nazarene called, and meeting a funeral cortege at the gate, turned their mourning into joy by a miracle on the dead son of the widow. Nain is a miserable village now, but could we but dream of the Nain of long ago, and had the poetic pen of Goldsmith, there would be another poem and another picture of another "Deserted Village." Endor is just down there to the east, and here before us is Mount Tabor, where Deborah and Barak defeated Sisera, the captain of the Jabine army. Mount Tabor rises up like a collossal helmet, with the monasteries of the Greeks and Latins on the summit. The verdant oaks and shrubbery around its slopes, and the meek village of Deborah at its base, seem like ornaments on and around that mammoth head-gear of the land of Issacher. Nazareth is over there to the northwest, circling around the southern slopes of the green hill of Galilee—charming in its beauty and tranquility. Cana and the Mount of Beatitudes are along the line as our eye runs north and east, and as we move in that direction there bursts open to our view the most entrancing scene of all the Holy Land—*The Sea of Tiberias and all its surroundings!*

Stand still while the choirs of earth and heaven join in the song, "Oh, I love to think of Jesus by the Sea." The sight down there in that freak of nature is wonderfully grand, and cannot be forgotten. Have you ever stood by a cradle side, and gazed lovingly down on the open blue eyes of a rosy-cheeked, dimple-chinned, ruby-lipped, smiling infant, with face embedded in a crescent of golden curls, the very prettiest sight that one can find in all the world? Then if you wish to see the next best view that earth affords, come and stand over this face of nature in Palestine, when the flowers are blooming in rich profusion, when the acacia blossoms are pouring their almost divine fragrance down from the colonies in the hills to the north; when a thousand birds are singing anthems of cheer and sweetness—and then look down into this eye of the earth, this optical organ of the Holy Land—this liquid sheet in the eye of nature—"*Galilee, blue Galilee.*" It would scarcely require the eye of a prophet to see in the near future a new Capernaum, a

new Bethsaida, a new Chorazin, but less wicked than the former ones, rising up on the plains of Gennesaret and around this hallowed sea. We shall hope that the banner city for righteousness will be one built by a colony of Latter-day Saints.

Let us close our journey with a view of the waters of Merom, ten miles to the north and over the mountains, past Cesarea Philippi, to the city of Damascus, fifty miles still northeast to the fertile land at the edge of the desert, the Gem of the East, the "mole on the face of nature," and called by the Arabs Sham, the earthly type of Paradise.

THE TRUE "MORMON" SPIRIT.

THE religious organization that is commonly called "The Mormon Church" has a mission of its own, to which it is devoted, and which demands its full faith and utmost energies. Its propaganda is to all the world without exception. Its Gospel, which is the original Christian Gospel restored in its completeness, is to be preached to all nations, and all classes, and all other denominations. Its authority has been received by direct divine revelation, and its principles are of divine origin.

This gives color to the idea that it is so exclusive as to deny that there is good in anything outside of its creed and fellowship. That, however, is entirely untrue. When it asserts that there can be but one Church that is established, recognized, and directed by Christ Himself, because He is One, and is the Way, the Truth, and the Life, it does not ignore the good that is in the various conflicting sects of Christendom and heathendom, nor the efforts of good men and women everywhere.

The "Mormon" Church, so-called, accepts truth from whatever source it comes, whether it be called religious or secular. To the Latter-day Saints all truth is divine, and proceeds from Deity, whether it is promulgated by a professed "Christian" or a pronounced Pagan. "Mormonism" embraces everything that science has demonstrated or nature has developed, as well as that which God has revealed. It recognizes the Hand of Providence in the progress of the material world. Steam force in mechanics and locomotion; electric energy by way of light, or heat, or sound, or power; the mighty works of the world's great planners and executors; the intelligence exhibited in the statesman's measures for human benefit and general liberty; the painter's, sculptor's, or musican's art; every production of brain and brawn that is for the welfare of mankind it accepts as proceeding from the Divine mind through human channels and is ready to adopt in theory, and in practice.

It rejects no proved fact in history, no truth in any form of religion. It refuses only error and deception. It makes no aggressive war upon other faiths, but stands on the defensive as to its own doctrines. It admires the good and the true among Catholics and Protestants, Jews and Gentiles, heathens and infidels. It does not attack any of them, but has been constantly put upon the defensive from its beginning. It tolerates all creeds, but does not respect or fellowship hypocrites, bearers of false witness, traitors to their own consciences and haters of the upright. It holds in contempt the pretended servant of God who is only a hireling, preaching for pay anything

that will suit his hearers, and ready to sell his talents to the highest bidder. But it has no quarrel with either pastors or congregations because of methods for ministerial support, when the purpose is the promulgation of their own faith and not assaults upon our people and our leaders.

We regard all the human family as the sons or daughters of the living God, and desire their welfare in time and in eternity. We recognize their right to worship what they choose or to refrain from worship, and claim the same right for ourselves, no less and no more—just as to the privileges of citizenship under the Constitution of our country, and our state. And we expect to stand up for this equality, and to maintain it with all our powers. We do not wish to injure any living soul, but desire the welfare of all humanity, and are ready to aid in the promotion of any good work for the purpose of the world, materially, intellectually, or spiritually. That is the real spirit of "Mormonism," and it burns fervently in the souls of its true disciples.—*Deseret News.*

THE GLORY OF ALL CREATION.

"The daisy peeps forth in the meadow,
The lily blooms in the field,
The roses adorn the wayside,
And enchanting fragrance yield;
These are expressions of goodness,
And praises to God invite,
But the glory of all creation,
Is a baby dressed in white."

APOSTLE DAVID O. MCKAY.

TO A CHILD.

The earth, which feels the flowering of a thorn,
Was glad, O, little child, when you were born;
The earth, which thrills when skylarks scale the blue,
Soared up itself to God's own heaven in you;
And heaven, which loves to lean down, and to glass
Its beauty in each dewdrop on the grass—
Heaven laughed to find your face so pure and fair,
And left, O, little child, its reflex there.

WILLIAM CANTON.

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